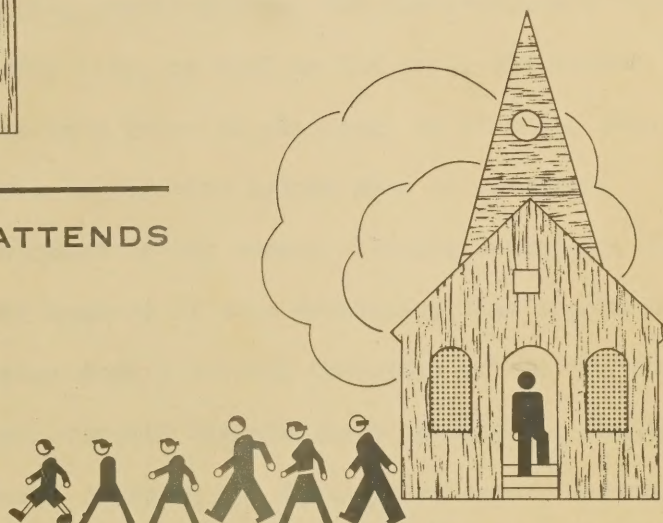
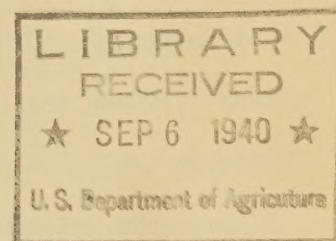


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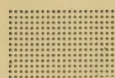
A STUDY OF CHURCHES OF CULPEPER COUNTY, VIRGINIA



1 OUT OF 4 PERSONS ATTENDS
CHURCH SERVICES



1 OUT OF 7 PERSONS ATTENDS
SUNDAY SCHOOL



COOPERATIVE STUDY BETWEEN CULPEPER LAND USE PLANNING COMMITTEE
AND BUREAU OF AGRICULTURAL ECONOMICS. JULY 1940

A STUDY OF CHURCHES OF CULPEPER COUNTY, VIRGINIA

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Bureau of Agricultural Economics

The county planning program is broad. It is a program which seeks a better and more effective rural life for the greatest number of people. The Culpeper County Planning Committee early recognized that planning on the community level called for active cooperation on the part of all people, organizations, and institutions within the community. Community life, as well as the soil, has eroded. If the community is to become a force in planning, as it must, then community interest and a cooperative spirit must be restored.

It was at the request of the county planning committee, and in cooperation with the members of this committee, that the Bureau of Agricultural Economics made a careful inventory of all the churches, schools, and social and economic organizations in Culpeper County.

The study on rural churches was designed to secure factual material about each church, white and colored, in the county. Always, the church was viewed as a functional part of the rural community. This approach was made because it was felt that the rural church situation was in reality a part of the community situation.

M. H. SEP 12 1940

Data presented in this paper was secured by interviewing at least one well-informed member of each of the thirty-five white churches in Culpeper County. So that comparable data could be secured on each of the churches and facts could be more easily recorded, a schedule was used in connection with each interview.

Belief -- it's as old as man. Out of the natural process of man's belief grew religion; out of religion and the need for ritual grew the Church. The rural church of America is as old as America. Religion was important to the Pilgrim Fathers who migrated to the New World because it offered them spiritual guidance and comradeship. The rural community was built around the church activities. Today the role of the church in a rural community is equally important -- its place cannot be minimized or ignored because, as a social force, it is paralleled only by the family and the school.

During the last twenty years country life has experienced many changes. Farming has grown from a self-sufficing unit to a commercially operating business. Rural churches have felt acutely the impact of this ever-changing period. The problems of the church are accumulative -- aggravated, no doubt, by the depression. Small competing churches, under organized congregations, inadequate services, church programs not adapted to fit the needs and wants of the community -- these are but a few of the problems. The rural church has changed but it has not kept pace with the revamping of American agriculture.

Today in Culpeper County, Virginia, only 24.9 percent of the total white population are attending preaching services each Sunday and only 14.2 percent attend Sunday School each Sunday. These simple figures raise the question as to whether the church is suffering a decline and going through a period of decadence. It is realized that church problems, many of which are of long standing, are now becoming acute.

The rural church situation is not something about which church members alone should be concerned. The church problem is a community problem about which every citizen should and must be concerned. It will not be solved by one congregation working independently -- the problems require collective investigation, thinking, and planning -- and they will be solved only when the churches join hands and work in cooperation with the entire community in an effort to reorient the church program to meet the needs of the community.

There are 35 white churches in Culpeper County, Virginia; 6 are located in the town of Culpeper, the only incorporated village in the county, and the other 29 are situated in rural areas. 1/ In 1930 Culpeper Town had a total white population of 1796 while 7193 white persons were residing in rural areas.

It might be said that the prosperity of the church is an indication of the prosperity of the community. Let the figures for Culpeper County speak for themselves. The 35 white churches reported a total membership of 4247 in 1939. This is an average of 121.3

1/ Rural areas refer to small outlying villages and open country.

members per church. The six churches located in the town of Culpeper reported a membership of 2257 or an average of 377.8 members per church. Range in church membership for these six Town churches was from 49 to 800. Rural churches reported a combined membership of 1980 or an average of 68.6 members per church. Range in membership for these 29 churches was from 7 to 200. Ten of the 29 rural churches had less than 50 members. Therefore, over one-half (52.8 percent) of the total white population in Culpeper County are not members of a church.

The acuteness of the situation is shown further when we look at attendance figures for preaching services. More than one-half of the church members do not attend services each Sunday morning. Three-fourths of the total white population in Culpeper County do not attend services each Sunday morning. The 35 white churches reported a total average of 2234 persons at Sunday morning preaching services for 1939. This is an average attendance of 63.8 per church. The six Culpeper Town churches reported a total average of 825 or an average of 137.5 per church. The range in average attendance per church for these six churches was from 25 to 400. The 29 rural churches reported a total average attendance of 1409 or an average of 48.6 per church. The range in average attendance for these 29 churches was from a low of 10 to a high of 100. Seven of the 29 churches reported average attendance of 25 or less, while 13 reported an average attendance of 25 to 50. A total of 19 had an average of less than 50 persons attending preaching services on Sunday morning.

The Sunday School is the feeder of the church -- religious education is the foundation of the church. Membership and attendance at Sunday School indicate the interest which the young people are showing in the church and its activities. Approximately three-fourths of the total white population in Culpeper County are not now enrolled in Sunday School, more than one-half of the total Sunday School enrollment do not attend services, and seven-eighths of the total white population are not in Sunday School each Sunday morning.

From the figures concerning Sunday School, it may be assumed that the children of Culpeper County are neglected insofar as religious training is concerned. The total Sunday School enrollment for the 35 white churches is 2154 or an average of 61.5 per church. The six Culpeper churches report a Sunday School enrollment of 906 or an average of 151 per church. The range in Sunday School enrollment for these six churches is from 12 to 450. The 29 rural churches report a total Sunday School enrollment of 1248. Six of the 29 rural churches do not have Sunday Schools. The average enrollment of the 23 churches reporting Sunday Schools is 48. The range in Sunday School enrollment is from 6 to 168. Eight of the 23 churches have less than 26 enrolled, 13 have from 25 to 50 enrolled; thus 21 of the 23 churches who have Sunday School have an enrollment of less than 50.

It is necessary to remember, however, that one-half of those enrolled in Sunday School do not attend and that seven-eighths of

the total white population of Culpeper County are not in Sunday School each Sunday morning. The 35 white churches reported an average Sunday School attendance of 1280. This is an average of 44.1 per church for the 29 churches reporting Sunday Schools. The six Culpeper churches reported a total average attendance each Sunday morning of 525 or an average of 87.5 per church. The range in Sunday School attendance was from 6 to 275. Of the 23 churches outside the Town of Culpeper reporting holding Sunday School classes, there is an average attendance of 765 in Sunday School. The average attendance per church is 33.3 -- a range from a low of 10 to a high of 87. Ten Sunday Schools report fewer than 25 attending Sunday School and nine report from 25 to 50 in attendance.

People on the farm work hard ... they work long hours ... and it is only natural that they seek recreation. All roads lead to town -- and if the community and the church do not provide recreation then the people follow these roads to find recreation ... recreation that is set up for one purpose only, that of profit making. Systematic labor is necessary for a well-working church, and this can be had only when there is organized play. Twenty-seven of the 35 churches sponsor one or more organizations as a part of the church program; seven sponsor only one organization, ten are sponsoring two and ten churches sponsor three or more organizations.

From a careful analysis of the 63 organizations sponsored by the churches, it was discovered that the average attendance at meetings was only 15. Range in attendance was from a low of 6 to a

high of 50. Twenty-two organizations reported an average of fewer than ten persons attending each meeting. Five of the six Culpeper Town churches are now sponsoring one or more organizations. Average attendance is 16 at organizations for these five churches. Twenty-two of the 29 churches outside the town of Culpeper are now sponsoring a total of 51 organizations. Average attendance at these meetings is 18. The range is from 7 to 52.

Average attendance at church is 68.8, but for the twelve churches which held picnics during the past year, the average attendance was 108.4 persons per picnic. Of course, church-sponsored activities usually attract many people in addition to the church members or the "church goers" -- it is in a sense a community affair. Nevertheless, this does show conclusively that the people of Culpeper County are receptive to organized recreational activities.

Eighteen churches held special Christmas programs. Two of these did not report attendance but average attendance of the 17 churches reporting was 149. Three churches sponsored Easter programs, two of these reporting average attendance of 230 persons per church, and the other a "full house". Two churches sponsored special Thanksgiving programs with an average attendance of 75 per church.

Two churches held Vacation Bible School, three churches reported Church suppers, one had a Mother's Day Program, and one reported "just an entertainment". For the church reporting the latter, the attendance was 112 while the average attendance at preaching service is only 45.

Four of the six Culpeper churches sponsored a total of eight activities the past year. The average attendance was 290 for each of these activities. Eighteen of the 29 churches outside the town sponsored a total of 36 activities in 1939 with an average attendance of 94 at each activity.

The minister of the church, rural or town, must necessarily be the leader and organizer. He must be more than the individual who leads the Sunday worship service, performs the marriage ceremony and attends the dead -- he must be a working part of the community. His job is a full-time job ... seven days a week ... yet only one church outside the Town of Culpeper reports a full-time pastor. Twenty-four or 68.6 percent of the churches are served by a pastor who serves at least three other churches. Five churches in Culpeper Town have full-time ministers.

"Abandon the churches which have as few as one preaching service a month!" Often this statement has been made when frequency of preaching services are considered the only criteria by which religious activity can be judged. Fifteen of the 35 white churches held only one preaching service a month in 1939. Five reported two services; five, three services; and only six stated that four or more services were held during the month. Three churches held services only once every two months. By comparing the number of preaching services per month with church and Sunday School membership and attendance, organization and activities, it is found that the churches having one preaching service per month also have the least number of

church sponsored organizations and activities but report the highest percentage of attendance for church members. Churches having services only once every two months report that 65.3 percent of their members attend Sunday School while one-service-a-month churches report a percentage of 62.9. Churches which have services once a week or more have next to the lowest percentage of church and Sunday School members attending services. Thus, it can be seen that the church problem cannot be approached from one point of view, preaching service, membership, attendance, or church activities -- rather, it is a complex problem in which all factors must be considered. Table 1 in the appendix shows a detailed comparison.

Ninety-five and five-tenths percent of the total church budget of the county (\$33,943) was paid in. Fifteen of the 33 churches reporting had a budget of less than \$250. Five of the six Culpeper churches reported a total church budget of \$22,266 or an average of \$4,451.50 per church. Twenty-seven of the 29 churches outside the village of Culpeper reported a total church budget of \$11,677 or an average of \$432.48 per church. While a large percentage of the money pledge was paid, it is obvious that a church cannot adequately operate with such a small budget.

Poor land -- poor people -- poor institutions! The per capita budget for churches which are within the "good" land area 2/

2/ The use of "good", "medium", "poor" land in this report refers to the suitability of land for crop and pasture.

is considerably higher than for those churches in the "medium" and "poor" land areas. 3/ It is also true that these churches have a slightly higher percentage of church and Sunday School members attending services. However, they have a lower average attendance at both organization meetings and church-sponsored activities. Therefore, it can be assumed that the statement "poor land, poor people and poor institutions" is not borne out by this study of Culpeper County churches and that there seems to be little relationship between the productivity of soil and the strength of the church. It is apparent, therefore, that the church problem is not necessarily a land use problem. On the contrary, it can be assumed that land problems and social problems are inter-related and must be approached as a whole. Table 2 in this appendix gives a detailed comparison.

Where the membership and attendance at church services are small, there is a more pressing need for cooperation among ministers and congregations. Only two of the 35 white churches indicated no formal or active cooperation with at least one other church in the community. The most common types of cooperation listed were: (1) conducting union services; (2) attending Sunday School and preaching; (3) Easter service programs; (4) Christmas service programs; (5) ministers exchanging pulpits; (6) conducting young people's unions. These statements definitely show that the churches can and do cooperate. That there is need for cooperation is borne out by the

3/ The six Culpeper Town churches were excluded from this comparison.

statements concerning membership and attendance. The challenge is ... can this cooperation be made more real and fundamental? Can cooperative efforts of the minister and the people of the community gear the church program closer to meet community needs?

What do the people of Culpeper County think are the most outstanding problems facing the church? This question was asked about each church, and these are the answers as listed by the church informants:

1. Too many competing churches
2. Pastors serving too many churches to work effectively
in community
3. Need for more regular church services
4. Poor attendance at Sunday School and preaching
5. Not enough members per church
6. People more attracted to town churches
7. Many members live too far away from jurisdiction of
church
8. Need for more capable and interested leadership
9. General lack of interest in the church on the part of
the people
10. New families in neighborhood do not take an interest
in the church
11. The church grows weaker as older members die; young
people not sufficiently interested

12. Church not providing suitable program to attract interest. Need for more community programs
13. Outside interest distracting from church.
14. Heavy financial strain on members

What do these statistics mean? Statistics are important only if they are capable of showing what the situation really is.

1. Attendance figures for special activities indicates that to the layman the church is primarily regarded as a center for social activities.

2. Few pastors -- many churches. Many pastors serve as many as seven churches. The few organizations and special activities sponsored by the churches show the present program to be inadequate.

3. The churches must face their problems on a community basis. Too long has attention been confined to church members. The community non-church members should be considered as potential church goers.

4. "What can you do with a young people's organization with less than a dozen young people in your church?" one minister asked. Small membership and poor attendance make it difficult to maintain a balanced program for all ages.

5. Cooperation among churches must extend through the entire church program. Not only young people's organizations but women's and men's organizations, prayer services, Christmas and Easter services, picnics, suppers, and the like, if sponsored on a community basis, can, in these rural communities where interest and attend-

ance are equally small, augment interest and make the community a better place in which to live.

6. A clergyman should serve his community as well as his denomination. By cooperating with other pastors, by exchanging pulpits, by working out systems of alternate services where regular services are not now possible, a clergyman can be of greater service.

7. Cooperation among churches does not mean the disappearance of denominations, nor does it mean increased financial burden. It simply means taking stock of the church situations, understanding the present assets, physical, mental, and spiritual -- and through common sense, working out a system by which the capacity for religious living and community development can be achieved in the highest degree.

8. Church leaders, and especially clergymen, must assume a new perspective for the church. They must better understand their community and appreciate the present and possible future role of the church in the community. Whatever the problems of the community are, they are also the problems of the church.

9. The church needs to analyze the needs of the people to be able to provide adequate facilities for cultural and recreational activities.

10. The assumption that regular and frequent preaching services will solve all ills of the church has not been borne out by this study -- rather it is seen that the church problem is complex and all of its phases must be considered.

11. The church problem is not necessarily a land use problem. It is true that soil and social problems are inter-related but the solution of one, alone, will not necessarily solve the other.

12. There must be early recognition of the fact that the problem is difficult but can be solved. There is too much of a tendency among leaders, when attempting a solution of this problem, to come together with a suspicious or a defeatist attitude.

What is the challenge to the churches of Culpeper County? These churches must reach 52.8 percent non-members of any church; 75.1 percent not now attending preaching services each Sunday morning; 74.9 percent not now enrolled in Sunday Schools; and 85.8 percent not now attending Sunday School.

The rural church must become an integral part of the community life, spiritually, socially, mentally -- it must lend guidance and inspiration for better rural planning and rural life -- it must supplement the economic well-being of man. Can the churches meet this challenge?

Table 1.
RELATIONSHIP OF NUMBER OF PREACHING SERVICES PER MONTH WITH MEMBERSHIP AND ATTENDANCE
FOR CHURCH, SUNDAY SCHOOL, ORGANIZATIONS AND ACTIVITIES

White Churches of Culpeper County, Virginia

	Church			Sunday School			Churches			Average		
	Number	Average	Percentage	Number	Average	Percentage	Number	formal organiza-	tions	Number	formal organiza-	tions
1	89.6	53.5	59.7	44.5	28.0	62.9	5	4	3	2	1	15
2	279.0	140.6	50.4	164.8	99.6	60.4	-	-	3	2	-	5
3	47.0	16.8	28.5	45.8	30.3	33.3	-	1	2	-	1	5
4 or more	161.3	78.3	48.6	94.6	53.4	56.4	1	2	-	2	1	6
Once every 2 mos.	88.0	50.0	56.8	32.7	21.3	65.3	1	-	2	-	-	3
NR *	41.0	39.0	-	86.0	80.0	-	1	-	-	-	-	1
TOTAL	121.3	63.8	52.6	61.5	44.1	59.4	8	7	10	6	2	35

Number Preaching Services Per Month	Average : attend- : ance per : organization :		Church : Number of Activities :		Average : number : activities : per church :		Average : attend- : ance per : activity	
	Number	Number	0	1 : 2 : 3	Number	Number	Number	Number
1	17.7	6	3	6	15	1.0	102.3	
2	17.0	-	-	2	5	2.6	103.2	
3	11.0	1	1	2	5	1.4	87.6	
4 or more	16.8	2	2	1	6	1.1	279.2	
Once every 2 mos.	25.0	2	1	-	3	.9	150.0	
NR *	-	-	-	1	1	2.0	100.0	
TOTAL	15.0	11	7	12	35	1.3	192.0	

*No Reply

Table 2. RELATIONSHIP BETWEEN CHURCHES LOCATED ON THE DIFFERENT LAND-USE AREAS AND CHURCH SITUATION WITH REGARD TO PREACHING, SUNDAY SCHOOL, PER CAPITA CHURCH BUDGET, ORGANIZATIONS AND ACTIVITIES

White Churches of Culpeper County, Virginia

[illegible]

*The use of "good", "medium" and "poor" land in this table refers to the suitability of land for crop and pasture

Table 3.

SUMMARY TABLE

White Churches of Culpeper County, Virginia

	: Town churches :	: Rural churches :	: Total :
Total number churches	6	29	35
Church membership	2267	1980	4247
Average attendance per preaching service	137.5	48.6	63.8
Sunday School membership	906	1248	2154
Average Sunday School attendance per church	87.5	33.2	44.1
Full time pastor	5	1	6
Part time pastor	1	28	29
Number church organizations	12	51	63
Average attendance at church organizations	16	18	17
Number church-sponsored activities	8	36	42
Average attendance at church-sponsored activities	290	94	192
Total church budget	\$22,266	\$11,677	\$33,943

A P P E N D I X

The schedule which was used in the Culpeper County, Virginia, rural church study is included in the appendix. County Land Use Planning Committees who might wish to make similar surveys may use the schedule as a guide for their work.

-19-
CHURCHES

1. Name of community_____ 2. Name of County_____
3. Name of church_____ Check: White () colored ()
4. Denomination_____ Which other denominations attend?_____
5. Location of church: In village () outside village ()
6. If outside village, how far to village center?_____
7. Membership and attendance as of 1939:
 - A. Total church memberships_____ (1) village membership_____ (2) membership outside village_____.
 - B. Enrollment of Sunday School_____ (1) village membership_____ (2) outside_____.
 - C. Check present trend of membership: (1) falling off () (2) increasing () (3) little change ().
 - D. Average attendance at preaching services_____ (1) village attendance_____ (2) attendance from outside village_____.
 - E. Average attendance at Sunday School_____ (1) village attendance_____ (2) attendance from outside village_____.
8. Does church have a full-time resident pastor? Yes () No (). If no, is there a regular pastor serving the church part-time? Yes () no (). What other churches does he serve?_____? Where does he live?_____. How frequently does he hold preaching services in this church?_____ If no pastor regularly serves this church, how many services were held during the past year at which time some minister or lay person delivered a sermon?_____
9. How much does this church pay toward the salary of a pastor?_____

9. (continued)

How much is pastor's income from other sources? _____

In addition to salary is a parsonage provided? _____

10. How much was the church budget for the past year? _____ What per-
cent of the money subscribed this past year was paid in? _____

11. List all the formal organizations or activities sponsored by the
church (as Ladies' Aid, prayer meetings, Scouts, Young Peoples' meet-
ings, etc.)

Name of Organizations or activity:	: Number of meetings:		Average attendance	
	last year	:	Village	Farm
A.	:	:	:	:
B.	:	:	:	:
C.	:	:	:	:
D.	:	:	:	:
E.	:	:	:	:

12. What organizations or groups other than listed in question 11 use the
church as a regular place of meeting?

Name of organization	:	How often do they meet?
A.	:	
B.	:	
C.	:	

13. Does the church cooperate with any other churches or organizations
in the community? Yes () No ()

Name of church or organization	:	Nature of cooperation
A.	:	
B.	:	
C.	:	

14. What churches or organizations in the community compete or come into conflict with this church in the community?

	:
Name of church or organization	: Name of competition or conflict
A.	:
B.	:
C.	:

15. If conflicts are present, what is being done to relieve them?

A. _____

B. _____

C. _____

16. What could be done to relieve these conflicts?

A. _____

B. _____

C. _____

17. Would you say that the members are generally cooperative and give good support to the church program? Yes () No (). Discuss: _____

18. Do the young people have any opportunity to participate in the church? Yes () No (). If yes, in what way? _____

Is there any tendency on the part of the older members to want to maintain the leadership of the church and to dictate organizational policies? Yes () No (). If yes, what is the attitude of the young people toward this domination? _____

19. What are the most outstanding problems facing this church?

A. _____

B. _____

C. _____

20. What is being done to solve these problems?

A. _____

B. _____

C. _____

21. How can these problems be solved? _____

22. Did the church sponsor any activities or events this past year which were for the entire community (as basket dinners, Xmas programs, etc.) Yes () No ().

_____ :
Name of activity or event : About how many attended?

A. _____ :

B. _____ :

C. _____ :

23. In what way could this church be of more service to the community?

A. _____

B. _____

C. _____

D. _____

THE FIRST OF THE TWO PARTS OF THE HISTORY OF THE

REIGN OF THE EMPEROR OF THE EAST INDIES

FROM THE YEAR 1600 TO THE YEAR 1650

IN TWO VOLUMES

BY JOHN HARRISON

ESQ.

OF THE MIDDLE TEMPLE

IN A LETTER TO HIS EXCELLENCY THE EARL OF

ROSELAND

BY JOHN HARRISON

ESQ.

OF THE MIDDLE TEMPLE

IN A LETTER TO HIS EXCELLENCY THE EARL OF

ROSELAND

24. Give the names of the three persons that you consider to be the most influential in the church:

	:	:
Name of person	:	Occupation : Influential in what way?
A. _____	:	:
B. _____	:	:
C. _____	:	:

25. Comments:
